measures, lying, perjury and craft. Concerning cultivators *(agricolas)* he is to inquire as to theft and detention of the property of others, especially with regard to tithes . .. also as to the removing of landmarks and the occupation of other men's land* . . . Concerning avarice it is to be asked in this wise : hast thou been guilty of simony . . * an unjust judge ... a thief, a robber, a perjurer, a sacrilegious man, a gambler, a remover of landmarks in fields . . . a false merchant, an oppressor of any man and above all of widows, wards and others in misery, for the sake of unjust and greedy gain ? " Those guilty of avarice are to do penance by giving large alms, on the principle that ((contraries are to be cured with contraries." But there are certain sins for which no true penitence is possible until restitution has been made. Of these usury is one; and usury, it is toTEe noted, includes, not only what would now be called interest, but the sin of those who, on account of lapse of time, sell dearer and buy cheaper. If for practical reasons restitution is impossible, the offender is to be instructed to require that it shall be made by his heirs, and, when the injured party cannot be found, the money is to be spent, with the. advice of the bishop if the sum is large and of the priest if it is small, " on pious works and especially on

the poor." [70]

The more popular teaching on the subject is illustrated by the manuals for use in the confessional and by books for the guidance of the devout. The space given in them to the ethics of business was considerable.

In the fifteenth century, Bishop Pecock could meet the Lollards' complaint that the Scriptures were buried beneath a mass of interpretation, by taking as his illustration the books which had been written on the text, " Lend, hoping for nothing again," and arguing that all this teaching upon usury was little enough " to answer . . . all the hard, scrupulous doubts and questions which all day have need to be assoiled in men's